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REV. J. CUMMING SMITH'S SERMON AT THE TABERNACLE.

People's Congregational Has New Pastor in Rev. John S. Schofield-Other Church Services.

Rev. J. Cumming Smith in his sermon last evening at the Tabernacle had for his theme "Bricks Without Straw," Exodus v. | ple who are neutral and noncommittal on

"In many unconscious ways the crime of Pharaoh has been repeated. Wherever people have extorted from others what they have not given others the power to produce there has been the same species of social tyranny. To get something for nothing or as near nothing as possible, to grind others down to the lowest form of bondage by exacting from them what lies beyond their capacity-how far this cruel instinct permeates the complicate world of human relationship!

"We expect morality to manifest itself without a foundation of spirituality, as if human virtue in the long run could exist without profound spiritual faith. To be sure, there are moral people who are agnostical, but on the same principle as a car moves on with the momentum given it | gladness of an evil life that has been forby the engine that has been uncoupled from given and cleansed. Mr. Tippy said, in it, moral unbelievers owe their virtue to part: spiritual ancestors. Take away the submarine beliefs in a spiritual universe and in a short while goodness would expire and penitentiaries would be superfluous.

"Agnosticism goes in waves over the world. It is a negative and a nonproductive in itself. It is a protest against overdogmatism sometimes. It involves a vast sincerity in human bosoms as we stand on the precipices of mystery and peer into the surrounding silence. However, it is a negation. It can carry no inspiration. Its creeds of void and vacancy can cheer no heart in the cold and marshy conditions of life, and if any bloom of virtue beautifies this arid realm of thought it is but a survival from a previous period of warm, vitalizing faith that brings the summer of heaven down into human con-

"Some men seem devoid of the very ca-pacity of believing beyond their shadows. They are constitutionally impervious to appeals from afar. They are as the dugouts which are a refuge from the wasting cyclones, but which have no windows and no suggestion of stretching landscapes. Other types of men consider the world as hopelessly depraved and dungeonal, and they look forward to a future heaven as a happy escape by and by. They resemble the towers I have climbed by spiral stairways, and during the arduous ascent no windows, or at the best only a few stinted spidery windows, relieved the dinginess; and the only ray of hope was that after mounting for a long while in the darkness would come out suddenly on the top and bask in the glorious light, and command a view of golden sceneries. These them with a rich perfu types are partial. There is a third sort of room with its fragrance. men. To them the spiritual universe is as native and essential as the mountain air | Conversation stopped, the servants stood and ozone to Alpine climbers. They are still watching the scene, and the host looked sight of God. large, absorbing, luminous minds with a predominating desire for far-off developments. Paul, Moses, Maurice, Swedenborg, liton and a thousand others in lofty and lowly spheres of life find a reality where gross or materialistic minds find emptiness. live populated realm where inferior minds and at best a ghostly realm of vagueness, heaven everywhere, while right beside them and perhaps right within their own some circles are friends who grope along the earthly pathway as if not a sunbeam from the supernatural encircling universe greeted their eye. Most people live in the catacombs. Their mentality is cavernous. Their voices are cavernous. Their eye has a Dantean gloom and deadliness. But there are Alpine minds. They are imaginative in the rich old sense of that term. They walk in the light that bathes and enswathes and irradiates our terrene life; they are fountains of perennial cheer and godliness as a reality. They remind me of those palaces perched on sunlit eminences that seldom the miasmic mists chill or shadow, full of windows and every window framed as wide as possible, as if it would press the very stars of the sky into its spacious hospitality.

WELLS OF INSPIRATION. "Now say what we will, these are the wells of inspiration. Let these dry and the glory of earth has passed away. Faith in the larger sense, aerial imagination that revels not in the backyard gossip, but in the communications that come dripping from a living, radiant universe, from a God artesian in love, from a heaven of love that is slowly simmering down into cruel human conditions, as sunlight down into dusky forests, from the grandeur of the human spirit sublime in its struggle to God, she felt her old life forgiven and its throw off the enthrallment of sin-these verities are under all progress. A church without dogma will mean next generation a world without virtue or order. 'We trace all beauty and excellence back to the evolution of the spiritual life as contradictory as the sea without planet to bear up its weight, or a tranquil

in men and spiritual life without basic principles of a personal God of unbounded wisdom and love, as Jesus manifested, is twilight without a Western horizon to support it. Denounce narrow metaphysical creeds as much as you will and I will be hotter than you in the denunciation; but remember that there are magnificent creeds that enfranchise the human intellect and there are ageless dogmas that emancipate, and if you throw these away, if you spirit away your Bible and your God and your immortality and denude or destroy the invisible world, you plunge the world in death. From the fluent, flippant tone of much of our skepticism nowadays one would not be surprised at a sensational headline the morning papers-God was drowned

in Fall creek last night! "How can you manufacture municipal morality out of a municipal skepticism and paganism? Is not our city full of the lovelest heathens who are abreast of some current cultures, but who stand aloof from our earnest religious causes? Who cares onor in a mayor or city council if re-

sainthood in our cemeteries? The principle is clear as noon. We blame the authorities when we ought to go deeper and blame the religious citizens for their lack of faith and stinging sense of responsibility to God. Public officials are often trounced when we ought to blame the churches. If the moral vote of the city was not splintered into mere national party lines, which have no more right to invade civic affairs than a polar bear to push vulgarly into a summer camp at Wawasee lake, or if the moral religious opinion would concentrate and nominate a high-minded citizen to enforce laws then a clean administration might come. But religious opinion is not virile and stalwart enough to focus. We lack depth and force and cohesion. We are honeycombed with sectarianism. We follow parties slavishly as dogs do their gypsy

BESIEGED LIKE OTHERS. sleged with applications to turn the sermon into a cannonading against particular grievances or sins. Each visitor believes his scheme the ultimate solution and he wants volley after volley thundered at some special error. To a degree I admire their ardor, but their philosophy is often skin deep, as a cosmetic. The only final cure is a spiritual regeneration. The Citizens' League can tickle the surface a little, but no committee can revitalize the deeper intellectual life of a community which determines finally all our local crusades. Much time, therefore, is wasted in defaming our politicians who are doing the because the lower vote is a unit and the higher vote is scattered among a dozen clamorous parties or sects. Blame rather the religious and moral people for not cen-tralizing their influence; blame rather the dearth of religious earnestness and the lukewarmness of the upper moral classes who vote in old ruts while the devil masses the lower votes for one issue, and then perhaps a new sense of citizenship will be created. Then the saloon will find its overmatch. It means war to the death. Advanced though our civilization is, the need of heroism against sins is as great as the lions. It is still the age militant. Our polished and leisure-loving classes are languid in faith and must eventually lose their force unless a new note is struck of strenuous effort. A course of sparring essons or a winter in a wild mining town would give nerve and conviction to many now softening with luxuries. Waste, therefore, no breath in scourging the politicians. IN THE CITY'S PULPITS

Direct rather your earnestness against the anaemic aristocracies flouncing at operas while blood money changes hands and the pious circles hymning at chapel while primaries are manipulated by machines.

"I plead therefore for a fundamental re-

construction of character and consecration as the very condition of a more perfect development and sanitation of public life. This was the mission and the method of Jesus. In everything He brought God to the forefront of the stage. He was the apostle of the universal manhood, the universal conscience and heart. When crowds teased Him with tangled questions He stood immovable in the broad light of His Father's love. When clever sophists tried to lure Him aside to some gossip around the village pump He would touch a uni-versal chord and refused to be anything but racial and planetary in His message and tirelessly proclaimed the reform of the heart as the passion and the policy of His ministry. And if our very respectable peoreligious life; if our boarding houses, with their share of people who go to church as they go to the theater, because of some special attraction on the billboard; if our often amiable, cultured agnostics, dreading the positiveness of Jesus and His ipcarnation; if these classes only knew how their negative attitude enervates the deeper life of the city, a sense of shame might rouse their generous but lazy, drifting souls to a new choice of our one Master, whose life was love and whose throne was a cross.'

SERMON BY MR. TIPPY. What Took Place at the Dinner in

the House of Simon. At the evening service at the Broadway Church the pastor, the Rev. Worth M. Tippy spoke on "The Dinner in the House of Simon, the Pharisee." The sermon was a study of the methods of Jesus and of the

"This story is one of the most illuminating of all the recorded incidents in the eventful life of the Master. If it is studied carefully it will reveal the way in which the Lord and His disciples lived and also the frank openness and friendliness of the spirit of Jesus. The apostolic band lived, for the most part, upon the hospitality of the people wherever they went. Not alone the humble, but the wealthy and influential were glad to have these guests in their

Galilee at the time, and one of the Pharisees 'desired that He would eat with him. The Lord went just as freely as He was asked. Possibly the next meal He would dine in the home of a despised publican, or with a man whose reputation was bad. That was what perplexed and often enough scandalized the fastidious. It was not that He made no moral discrimination, but that He refused to be separated from any group of the people, except as a man might him-

self refuse to be friendly. "The picture is full of life. The host with his guests, lie upon couches while the d. The servants are hurrying back a forth, and among the guests there is animated conversation. The Master is the center of interest, for His fame is at its height and the bitterness of the later months had not yet come. journeys have been as yet triumphal pro-cessions. Suddenly there is the sound of a controversy among the servants with some stranger, and in a moment a woman hurries into the room and, walking rapidly to the rear of the couch where Jesus reclined. she falls on her knees, weeping. Her tears drench His bare feet and she hastily wipes them with her long hair. She then anoints them with a rich perfume that fills the

"It was a striking and dramatic scene. on with amazement. The intruder was a well-known woman. She was beautiful. doubtless, but she had led an abandoned life. Meanwhile, the woman, regardless of the gaze of guests and servants, continued. with uncontrollable emotion to anoint His feet.

SIMON WONDERED.

"Simon was a gentleman, and said nothing. He did not even appear to suspect Jesus of an evil life. The Pharisee's code of morals had nothing but hopeless ostracism for such a woman, and to see his guest sit calmly through the ordeal, without so much as a gesture of disapproval, was sufficient to discredit him as a prophet. If Jesus were a prophet, he thought to himself. He would know the life of this woman. He was sure that if He knew what she had done, He would have indignantly resented her action.

sibly that very day as He had been teach-Him and to see His wonderful works. While He healed the sick with a suppressed passion of tenderness and patience, while He spoke afterwards, with words that cut their way deep into the souls of the people, and while she saw into His own pure, highminded, compassionate soul, the fountains of her own life were unsealed. latent goodness, all the holy love of a woman's soul, all the hatred of evil of a woman's heart broke forth. In the silence of her heart as she listened she abandoned her life of sin, and, lifting her heart to

"How she lived the rest of that day she never knew. The hours flew along in the ecstasy of forgiveness. When the evening came she must see Him and pour out her gratitude. She found that He was at the home of Simon the Pharisee, an invited That made no difference, for she literally could not wait. It was a psychical impossibility. She went to the house, and, breaking through the line of servants, hurried to the Savior's feet. And then she could say nothing for joy! She broke into uncontrollable tears, as she humbly bent over His feet. Ah, that was a sight for angels, and for men who could understand! The Pharisee had no place in his world theory for anything like that and so the Master gently explained it to him.

vileness pass away.

THE MASTER SPOKE. "When it was all over He spoke to the kneeling woman: 'Thy sins are forgiven. Thy faith bath saved thee; go in peace. She arose and looked into His face, and she saw as it were the face of God. She saw the compassion of God in the face of a man, something she had never seen before. She went out calmly from the presence of | riching your characters through the fullthe guests sure of His respect and there-



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fear and shame. It is the consciousness of It means also to make Him our ideal.

favor of God and of one's own recti- Moses and Plato. Socrates and Pythagoras

"The event happened nearly 2,000 years ago, but it is as new as though it had happened yesterday. The Master was beginning then a work that was to be universal. That incident has been repeated a million times since that day. There is nothing in ! the work of the kingdom of God that can compare with just such work as this. The angel said to Mary: 'Thou shalt call His name Jesus, for He shall save His people from their sins.' I wish that every dark, sad life in our city might come to the Savior in the same way that this woman came and might know as she knew the ecstasy of forgiveness and the glory of the new life. I wish that each of us might know it, for although our sins may not be

NEW PASTOR'S SERMON.

Rev. John Schofield at the People's Congregational Church.

The Rev. John Schofield delivered his first sermon at the People's Congregational Church yesterday morning to a large con- this country it will work out for the model gregation. He was formerly connected with | monarchy or the model republic? Whether the Brightwood Congregational Church. His text yesterday morning was Romans xv. 29: "I am sure that when I come unto you I shall come in the fullness of the blessing of Christ." In part, he said:

to, for he has made a greater impression to state what in these, as in many other on our civilization than either Plato or Caesar. Cathedrals have been named for the moral and religious sphere, however, him, scholars have wrestled with his doc- it is different. In that sphere alone the trine and thousands of wise and simple | goal of progress has been closed and we "But the Master saw what the Pharisee have caught from him the fervor of the know definitely the best to be attained. could not see, a woman who had been a holy life. A sentence often summarizes a "The great question upon which all desinner, but who had been redeemed. Pos- man's character. For instance, Napoleon photographed himself when he said, 'God that hinges everything. The improvement ing she had come out of curiosity to hear | was on the side of the strongest battalion,' and the integrity of Henry Clay was focused in the sentence, 'I would rather be right than President.' The humaneness of Lincoln in 'Malice

to none, charity toward all' and the measure of the Christian preacher is found in this sentence, 'I will come in the fullness of the blessing.' Other trades and professions have a right to exist because they increase man's possessions, but the preacher who comes in the fullness of the blessing increases manhood, and as the value of that of the lawyer and the merchant. "We call this soul-saving or redemption. thinking we so distinguish it, but all social

problems are matters of soul-saving, and to the Christian preacher there is only one question in politics-to make bad citizens good, for the experiments of history prove that the only way to cure political corruption is to improve the stock of citizenship. "If we are despondent because gambling houses are allowed to run and saloons open on Sunday are called orderly, there is only one way out of it and that is to find men, men who love goodness and hate "The schemes of reformers are mostly

good, but they have a fatal weakness. They are in advance of the thought of the time. If human nature was perfect they would make them better. The church stands as the apostle of fraternal enthusiasm, divine fatherhood and human brotherhood, and is patiently doing the hard plowing and culment that have been proposed. "I am here by your consent and the ness of the blessing of Christ. To have

and Luther and Wesley were all perfect men, but Christ was the most perfect ideal and the most easily imitated. If we could come into close sympathy with Him and be filled with His spirit we would carry everywhere a fullness of the blessing of

QUESTIONS OF THE FUTURE. The Rev. Owen Davies Odell at th

Second Presbyterian Church. At the Second Presbyterian Church last night the Rev. Owen Davies Odell said in part: "The progress of the past has been her sin, they yet may be as dark in the very wonderful indeed. If those prophets

who went down to their graves weary, bitter and disillusionized could see the wonderful things of to-day they would be more than satisfied. "And the prophets are still busy telling but there are so many things that we do not know, cannot tell. Take the question

of the future. All of us can be prophets, of government. Who knows whether in the divine right of kings will triumph or whether the divine right of commons will win? Royal or republican, that is the question? Who knows in what way society will ultimately settle itself? Who knows what will eventually be the most excellent thing in art? There are so many "Whatever Paul said was worth listening | things we want to know. It is impossible things, will be the ultimate conclusion. In pends is the improvement of the soul. Upon of the soul is the soul of improvement. Christ and Christianity have made sure the

attainment of the best "In Christ we find the greatest progress, The words of Christ were great, but Christ himself is much greater. What lifs' or 'buts' can be written after His name? What flaw, what weakness, what spot can be found in Him? Christ thou paragon! Pontius Pilate wrote truly when he placed on the cross in three languages the words, 'Here is the King of the Jews.' Christ was then, is now, the King of culture, as of manhood is greater than that of things so everything else. Who has ever sounded the place of the preacher is higher than the depths of that beautiful nature? No one, and its sweetness and love remain a mystery even to those who have studied most His life and works. Christ is the unit

> "THE PRODIGAL SON." Sullivan's Oratorio Sung at the First

There was not room enough in the First Baptist Church last night to accommodate Sullivan's oratorio, "The Prodigal Son," were crowded and many left disappointed. work beautifully, but men are frail and The choral service was one of the most sinful, and the work of the church is to beautiful ever given in the church. beautiful ever given in the church.

Baptist Church.

After the instrumental introduction the full chorus sang "There is Joy in the Presence of the Angels of the Lord," and tivating of the human soil which will ulti- | Charles J. W. Parker gave "A Certain mately fit man for these systems of govern- Man Had Two Sons." The recitative and aria, "My Son Attend to My Words," and "Trust in the Lord," by Arthur Deuel grace of Christ to enrich this city by en- Gates, basso, came next in the oratorio. The following parts were then sung: Recitative, soprano, "And the Younger fore self-respecting. There is that about with His spirit, charged with His word as Journey into a Far Country," by Mrs. Leo is dying or found only in the buried the life that has been saved that casts out an electric battery is charged with force. B. Riggs: tenor solo and chorus, "Let Us

Eat and Drink," Charles J. W. Parker; Them That Rise Up Early in the Morning That they May Follow Strong Drink," Miss Jessie D. Lewis; contralto solo, "Love Not the World," Miss Jessie D. Lewis; soprano recitative, "And When He Had Spent All There Arose a Mighty Famine," Mrs. Leo B. Riggs; aria, soprano, "Oh, That Thou Had Harkened to My Commands," Mrs. Leo B. Riggs; tenor solo, "How Many Hired Servants of My Fther Have Bread Enough?" Charles J. W. Parker; chorus, "The Sacrifices of God." At the morning service the Rev. Thomas J. Villers preached on "The Greater Bless-

HOME DRESSMAKING HINTS.

By MAY MANTON. Theater or informal evening waists find a place in every wardrobe and are offered in a variety of styles. This smart and attractive model suits both the odd bodice and the entire gown and includes some of the best features of the season, the soft full sleeves under snug upper ones, the pointed cuffs and the collar, with an entirely novel bolero. The original is made of white crepe de chine with cream Venetian lace and is worn with garniture and belt of pale green velvet, but combinations without number might be suggested. Chiffon is always love-

ly for the waists as are crepe ninon, louisine



32 to 40 bust.

jacket can be lace of any sort or one of the pretty flowered silks. The foundation lining fits snugly and closes at the center front. On it are arranged the front and back of the waist, which are tucked to yoke depth, and the bolero, both of which close at the center those who wished to hear the rendition of | front, the waist invisibly beneath the central tuck and in the folds. The sleeves are arranged over fitted linings that are faced by the full choir. The halls of the church to form the cuffs and which hold the fullness in place. The neck is finished with the stock which closes at the back. The quantity of material required for the medium size is 414 yards 21 inches wide, 3 yards 27 inches wide or 21/2 yards 44 inches wide, with 25% yards of all-over lace for bolero, collar and cuffs. The pattern 4294 is cut in sizes for a 22, 34

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MUSIC.

The Musikverein's Concert To-Night. Mr. Allen Spencer, of Chicago, and the orchestra of the Musikverein, under the direction of Mr. Ernestinoff, will give D'Albert's concerto for piano and orchestra its first American performance at the German House this evening. The occasion will be the Musikverein's second concert of the season and generally the pro-

gramme is of unusual interest. Mr. Spencer will play for the first time in this city. He is president of the Illinois Music Teachers Association and is a principal instructor in the American Conservatory of Music at Chicago. Last summer he gave a recital at the meeting of the Indiana Music Teachers' Association at Marion. The Musikverein's orchestra gave a concert on one of the evenings of the convention week. In this way Mr. Spencer became acquainted with many of the musicians of the city. D'Albert's second concerto, in which he will be heard, was performed for the first time seven years ago at Berlin. It is in modern style and contains no intermissions and the piano is one of the pieces of the

orchestra rather than a solo instrument.

THE THEATERS.

To-Day's Schedule. ENGLISH'S-"Ben-Hur," 8 p. m. GRAND-Vaudeville, 2:15 and 8:15 p. m. PARK-Robert Mantell in "The Dagger EMPIRE-Variety, 2 and 8 p. m.

Performances of "Ben-Hur" will be given on every evening and on Wednesday and Saturday afternoons of this week at Eng- | Hotel, where he was arrested.

lish's. At the end of the week the production will go to Milwaukee. Thereafter English's will be closed until Christmas day, when it will have "The Suburban," one o Jacob Litt's elaborate melodramas.

Robert B. Mantell's engagement begins at the Park Theater this evening, the usual Monday matinee being omitted. During the week he will be seen in four plays of his repertory—"The Dagger and the Cross," "Monbars," "The Lady of Lyons" and "The Face in the Moonlight," in the order in which they are named. Matinees will be given on all the other days of the week after to-day.

Contributing to the vaudeville at the Grand to-day will be Carroll Johnson, minstrel; the Athos troupe, acrobats, and Will Cressy and Blanche Dayne, in a sketch entitled "Bill Biffin's Baby."

Vaudeville and burlesque will be supplied at the Empire Theater this week by the old organization known as Rose Sydell's London Belles.

Chicago Salesman Arrested.

William Tevis, living at 1611 Bellefontaine street, a salesman for a dental supply house in Chicago, was arrested yesterday on a warrant issued by the Federal Union Surety Company, of this city, alleging grand larceny. Some months ago Tevis was employed by a dental depot in Terre Haute. He carried a collection of sample instruments valued at \$150. The Federal Union Surety Company went on Tevis's bond. Later Tevis went to work in Chicago and again the surety company acted as bondsman. It is charged that Tevis left his place of employment, taking the instruments with him and converting them to his own use. He arrived in this city yesterday and took quarters at the Denison

